2:46fraux--154 E-5 (1930-1931) 1930, 1936 SP34 Urn SP34
Cayapas—
Chipaya

/166 cont./ When the pile of cheeses is high enough it is firmly bound with a wool rope and left to drip for a certain number of days. These cheeses, white and tasteless, are seasoned with salt which the Čipaya get from the great salt deposits which spread out about 30 kilometers from their village. /167/ /Figure 3 appears here./

/168/ Weapons

The small number of weapons that the Čipaya have is a direct consequence of the insignificance of hunting in their economy. As for war, it is an unknown phenomenon for them. Who would dream of coming to pick a fight with them for possession of the sand dunes or stunted pastures? The only occasions for giving free rein to their bellicose instincts are the festivals. The alcohol they absorb then accentuates the underhand rivalry of the ayllus among themselves, and, awakening passions, leads them to often bloody fights. I do not know if any weapons other than sticks and fists enter into play on this case.

The sling (honowo) (Fig. 4. A /see p. 197/), which is the weapon par excellence of the Indians of the altiplano, has only a peaceable use in Chipaya: it is used to hurl lumps of earth at llamas or sheep to prevent them from straying from the flock or from the route being followed. It is possible that the Čipaya might have recourse to the sling when they have some quarrels with the people of the other ayllu, but I was never able to get particulars on this subject. Another circumstance contributes to making the sling of the Čipaya a harmless instrument: the lack of stones able to serve as projectiles.

The bolas of the Čipaya play a role close to that of the sling: they permit them to catch the sheep. The most common type is the ordinary bola. The stones instead of being caught in a leather sheath, as in the case with the archaeological specimens (Fig. 4. D-F), are furnished with a groove which prevents the rope from slipping (Fig. 4. I).

[Text continues on p. 156]